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port Libby Prison from Richmond to Chicago. Sentimentalism which takes one to see things where they are rooted, and with their surroundings, has something in it worthy of respect; but the feeling which prompts their removal, or which would give them a rotation like a circus, is every way vulgar and despicable. As to Libby Prison, it was nothing but a ridiculously plain brick tobacco warehouse, into which a ghastly history went; but when I stood before it and before Castle Thunder at the end of the war, there was scarcely a physical thing about either that was capable of recalling the mind to the former horrible realities. It needed the James River and the city and everything about them to eke out one's imagination. To remove and try to keep alive such embers as these would be of a gigantic civil strife long since hushed by honorable peace and re-established national union, would have been something worse than vandalism, and meaner than mere vulgarity.

Just now, I observe, the English people are being appealed to by a voluminous woman novelist for funds with which to ravish Egypt once more. The offense will not be quite like the one last referred to; but, if committed, will pass into the saucer-eyed Dime Museum category. The effort put forth in this instance is to remove from Egypt to England certain "colossal sculptures" of the great Temple of Bubastes. They are said to have no scientific value, and reproductions of them would serve every purpose of the originals themselves. But as Egypt has not put its foot down—or cannot—as Greece and Turkey have on transportations of this sort, lack of funds only can prevent their removal.

There ought to be a bitter punishment, however, in the reflection that you don't get the thing after all which is intended by this sort of detachment. As it was with the bird's nest in Emerson's verses, and the shells on the seashore, they cease, when brought away, to give their original satisfaction. For without their background and environment they are essentially different things. When the first idle curiosity has passed, they fade into a very common light, and public interest vanishes. It would be well now, if some law, both national and international, could be enacted to diminish, if not extirpate, all these various efforts of senseless spoliation.

JOEL BENTON.

XII.

TENDENCY OF OUR EDUCATION.

MUCH is expected from the new education. Its advocates foretell for us an age of intellectual growth and intellectual achievement heretofore unknown and undreamed of. Illiteracy and ignorance are to fade before it. Vice and squalor will hide their faces, not in the heart of some great city, but in the realm of perpetual shades, from the dazzling brightness of the new education. Nor are we, the enlightened, to be the only benefited; on the contrary, it may penetrate even to the deepest wilds of Africa, to the jungles of the Bushman. The heathen, half-barbaric hordes of the East and the North are to feel its thrill and respond to its inspiration.

But we pause at this category. Very naturally the question comes, Is this logically to be expected? and who are its advocates? and, finally, how much truth is there in it? Let our aim be candidly to seek the truth; to tolerate nothing else.

It is further claimed by the disciples of the new education, in their confidence and honesty, that it is to dawn upon us as a revolution! This is largely what has been claimed for it, together with its panacean qualities; for not a single formula of the new education has so far been finally determined. We are led to question

the actuality of any revolution in the domain of letters or of education. We may ask, Has there been any revolution in these particular fields in the Church? There has been a reformation and a renaissance. But both are revolutionary in their development. The domains of letters, the church and the school, have never been free from changes of this nature. Logically, we are led to inquire what has led up to the present situation in education, and to explore its history and science for the solution.

History of education throws a light upon the subject that ought to remove this intellectual strabismus with which many seem to view it, for it shows them parallel situations, while in its pages may be read the winnowing method by which truth is reached; and it teaches the greater truth that extremes are not stable; it further teaches that this truth lies as far as possible from both extremes, and is, therefore, midway between. From their careful study I draw the following conclusions:

Education had its conception in empiricism. Therefore, for ages it dealt only with the objective. The ancient Greeks were educated in the arena; gymnastics and the art of expression were the sum total of the Athenian curriculum. This is more incontestably true of an earlier age still. Philosophy and Political Economy were held in less veneration by the class of state than was oratory; book learning did not add to their reputation.

Being wholly empirical, the age was extreme, and, therefore, unstable. Socrates saw it and protested; Plato wrote to correct it. A reaction set in. The trend was towards the ideal. Quintilian was conscious of this and gave his impressions to the world; the educational pendulum was on the swing.

The move culminated in the time of the Renaissance, in an education as extremely subjective as the other had been empirical. Tales of the cloister speak to us of this. The Natural Sciences went not into the laboratory or the field. Whole meaningless sections of Horace were rendered *verbatim et literatim*. This condition proved unstable, and once more the oscillation was on. This time it was back towards the empirical. The move had its instruments and advocates.

The names of Luther, Sturm, Ratke, Comenius, are lights along its dark path, blazing the way. Inertia asserted itself, the truth was passed, and now this swing is culminating in an extreme of empiricism bidding fair to rival the Socratean age. The Kindergarten is an evidence; Manual Training is a further outcome; the New Education is proclaimed as its climax. This condition will not endure; the sequence is plain; Milton or Bacon might have foretold it!

Then the purely empirical is sentiment, as is the purely ideal. As to what we ought to strive for, such a perfect man as Plato pictured should be our *beau ideal*. This condition will be gained by resting in the truth which is midway between these extremes. But the process by which we must reach it is necessarily slow. It is a winnowing process. But we may hope some day to rest in this truth; that the swings will grow shorter and shorter, and finally cease altogether.

This condition may be hastened by a diffusion of the history and the science of education. Then will the youth be made a man before he is fashioned an instrument. Then teachers will go from college to their first task of instruction thinkers and observers, and not crammed with method. Then the epithet, teachers made in six weeks, will not be censoriously flung at the normal school door. Then will man know himself as well as the world. This ought to be the New Education.

HERBERT TIDD BRADLEY.